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*A Reply to the New TEST, of the
Church of England's Loyalty.*



Such nauseous Stuff have we of late been troubled with from a Fraternity, that one would swear by their *Vow of Poverty*, they chiefly vow'd to be poor in *Understanding*. How have we baul'd about a New Test, &c. And thus does that mighty Champion accost us: *What can be more ridiculous! that a Church which cannot pretend to be infallible in Matters of Faith, should assume to themselves an inerrability in point of Civil Obedience?* That is to say, Infallibility in Matters of Faith, and Inerrability in Civil Obedience are inseparable. Now instead of proving the Church of *England* cannot be Loyal, has he prov'd the Church of *Rome* cannot be Infallible? For thus the Argument will run: Whoever is infallible in Matters of Faith, is inerrable in Civil Obedience: But the *Rom.* are not inerrable in Civil Obedience: Ergo. The Major is your own: the Minor I shall fully prove as soon as I've remov'd a little Rubbish out of my way. You say, *Our Church owns the Supreme Magistrate (by a Revelation peculiar to her self) both for her Temporal and Spiritual Head*: Well, then the Question between us is, Whether the Church of *England*, who owns as well the King's Ecclesiastical as Civil Jurisdiction, be as Loyal as the Church of

Rome, who disowns the First, and so deprives, and robs the King of a most noble part of his Prerogative. But Sir, this is not a Revelation peculiar to our Church: 'twas the Sence of all the Churches in the World in the purest Ages, as is abundantly proved by the Learned Dr. *Barrow* in his Popes Supremacy: And ever since this Kingdom was govern'd by a Monarch, it has been the standing Law of the Nation, constantly the Opinion of Popish Parliaments, and Judges, tho not of Priests, that the Ecclesiastical Jurisdiction was in the King: See Lord *Coo. 5. Re.* and his *4. Inst. 342.* We will allow them faithful to King *Charles the First* (a notable proof of Disloyalty;) But 'twas the Ambition of that Church to force an Universal Uniformity to Her Liturgy, &c. occasion'd that War: An Ambition of Uniformity we are not asham'd of. But are you sure 'twas that occasion'd the War? Give me leave to tell you a Story: There was one in Queen *Elizabeth's* Time, generally call'd *Faithful Commin*, who pretended more than ordinary Sanctity, pray'd, and cry'd, and rail'd against the Whore of *Babylon*, and possess'd his ignorant Auditory, that the Church of *England* was not yet refin'd enough; by which means he made the first division among English Protestants, and after him, divers others of the same kind; all which were Papists at the same Time, and for their

Service well receiv'd at *Rome*; which beyond all Contradiction is prov'd true, by a Book entituled *Foxes and Firebrands*: 'Tis shrewdly suspected, that these Divisions, your honest Party made, were the Cause of that War you mention; and this I put down too for one Instance of your Civil Obedience. Your other mighty Charges are, That *we endeavour'd to exclude Queen Mary, and put up a Brat of our own*. You know, Friend, this is false as well as I can tell you: Indeed the whole Kingdom was at a *Dilemma* where to find the Right to the Crown. Some for *Queen Mary*, and some for *Lady Jane*; and Protestants there were on both sides: But what's this to their Loyalty, when 'twas dubious where the Title lay? I was afraid you would have inform'd us of a Gun-Powder-Treason Plot after *Queen Mary's* Coronation, or that our Martyrs all died with their Swords in their Hands. But you decline to speak any thing to the Purpose. *After Queen Mary's Death, Elizabeth a known Bastard rais'd this Church, &c.* A known Bastard! Here's your old Popish Reverence to Crown'd Heads! I would, upon my Word, lay six to four of your Side, were you to meet Foreheads with the hardiest Bull in *Europe*: However, for one Moment we'll suppose *Queen Elizabeth* a Bastard; and if so, 'tis certain they were great Villains, who brought a Bastard to the Crown, and excluded the

Lawful Heir. Wherefore our next Inquiry will be, Who did this ? You say indeed this Queen rais'd the Church of *England*: but that's an Argument that the Church of *England* could not raise her. And you your self well know, That at the very time of Queen *Mary's* Death, it so fell out that a Popish Parliament was then sitting, *Heath*, a Papist, Archbishop, and Chancellor, by the unanimous Consent of the Lords, sends for the Lower House, tells them that Queen *Mary* died that Morning, and required their assent to join with the Lords in Proclaiming Queen *Elizabeth*, which was accordingly done. If therefore it be granted that Queen *Elizabeth* was a Bastard, this is another Instance of your Loyalty to the Right Heir.

The Church of England was a prop to support the weakness of her Title. Alas, poor Gentleman, we know what 'tis that troubles you, the Truth of the matter's thus ; Your Loyal Church set up Queen *Elizabeth*, which she would not have done for the World, had she not thrô her inerribility in Matters of Civil Obedience seen the Queen's Title fair, and just : But no sooner did the Queen prove a known Heretick, but thrô the inerribility of your Loyal Church, she found plainly that the Queen was a known Bastard, and ought to resign to one more fit for your Churches Purpose ; and we were a Company of disloyal Rogues

Rogues to keep the Crown upon the Queens Head
 You did incomparably well to join together your
 Infallibility in Matters of Faith, and your Inerribi-
 lity in Civil Obedience : They are in my Opinion
 extreemly alike. Here's a Lady is lawful Heir,
 and rais'd to the Crown, and not lawful Heir, and
 ought to be depos'd

*But our Church murder'd the Q. of Scots, who was Heir
 of the Crown of England.* If you mean that she of right
 ought to be in Queen Elizabeth's room, your own
 Parliament gives you the Lye : if you mean that
 she was next Heir only ; I don't see where the Dis-
 loyalty of our Church was in executing her for
 Treason : So that after all this noise, there's not the
 least appearance of Disloyalty either in the Princi-
 ples or Practices of our Church, tho we have taken
 most things for granted, which you have weakly,
 yet confidently asserted. And the Reasons which
 make me believe you can't clear your selves from
 that Sin you unjustly charge us withall, are from
 these considerations ; When *Phocas* murdered his
 Master and Emperor *Mauritius*, and all his Family ;
 the then Pope spoke as many fine things upon the
 Action, as honest honest Mr. D. (who you know
 has a nicking Conscience) did upon *Oliver Crom-
 well's* ; and upon that score the Pope's Reward was,
that nefandum illud nomen ; which honest Pope Gre-
 gory

gory had so much exclaim'd against : Both *Gregory 2d* & *Gregory 3d* excommunicated the Emperor *Leo*, and null'd the Oath of Allegiance which the *Italians* had sworn to him : *Zachary* did the same in effect by *Chiladerick* King of *France*, and gave his Kingdom to *Pipin*. *Hildebrand* acts the same part by the Emperor *Henry 4th* : *Gregory* by the Emperor *Frederick* : *Paul 3d* deposes and damns *Henry 8.* King of *England*, absolves his Subjects from their Allegiance, and commands them all under Pain of Excommunication not to obey him ; and *Pius* the 5th did the same by Queen *Elizabeth*. All these things are extant upon record in your own Popish Annals, and are notorious Examples of your Church's Loyalty.

When King *James* in his Apology for the Oath of Allegiance, had charged the Church of *Rome* with that Doctrine of deposing Kings, and absolving their Subjects from their Oath of Allegiance ; *Getzer* fairly answers, *We freely profess that the Pope upon just cause may depose Princes, and absolve Subjects from their Oath of Allegiance, and that the Subjects are bound in Conscience to obey the Pope's Sentence.* But besides these publick Acts of Loyalty, your Church shews private Favours to Kings, who do not please ; witness the Death of *Henry 3d* and *Henry* the 4th of *France*, and the Gun-powder-Treason

Plot

Plot in *England*. These are the declared Opinions and frequent Practices of the Church of *Rome*; so that no Prince, be his Faith what it will, can assure himself safety that once opposes only the Pope's Temporal Interest and unparallel'd Pride: And if you spare not Princes of your own Faith, we have little reason to expect your Favour; especially when we further consider, that you merit Heaven by the Destruction of Hereticks, as was sufficiently declar'd by Pope *Innocent* the 3^d, and the 4th *Lateran* Council: And thus says your Poet.

*Utere jure tuo Caesar, sectamq; Lutheri
Ense, Rota, Ponto, Funibus, Igne neca.*

And now after all this; Is it not strange that the Priests of the Living God should be subject to any Penal Laws, which may prevent them playing the Devil? Yes, very strange! Our Penal Laws are made for the Safety of the Kingdom, and to prevent Treason, not for Matters of meer Religion.

But the Primitive Christians flourish'd under Persecution. And you would very willingly have us try whether we could do so too: Why should not we trust the same Providence without being guard-
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ed by *Acts of Parliament*? Why should not you Sir, with a Mill-Stone about your Neck, le into the middle of the Sea, and trust to Providence? Does it argue a distrust of Providence, Disloyalty to the King, to endeavour by lawful means to preserve our selves? *The Loyal Church of England must take Example by her Catholick Neighbours, how to behave her self towards a Prince* (Right, most excellent Instructors in that point, or must give his Majesty leave to withdraw his Protection. (Have you his Majesty's Commission to tell us so? I ask your Pardon for such an impertinent Question; but 'tis your way to make bold with Princes;) *which was promised upon the account of her constant Fidelity.* We desire it upon no other Terms. But now observe the Clinch at last, for it is an approved Axiom in Philosophy, *Cessante Causâ tollitur Effectus.* Good! almost the only true thing in the Pamphlet, and learnedly brought in to shew, that Fidelity is the Physical cause of Protection. Learning is a fine thing.

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